principle which leads us on the discovery of an effect, to rise up to a belief in a cause, and upon observing the cause, to anticipate the effect; and that this principle is not tlie icsulfc of experience, but rather the foundation on which we proceed i& gathering experience. Now, external nature is in exact conformity to this inward principle. What we are led by OUT Intuit! <ms to expect, we find to be actually realized. Oar inward "belief is ever met bya corresponding connexion in the actual succession of events. Without such a correspondence, man would \ raac3ea' for ever in a bewildering maze, finding nothing but contradictions, and at war with the whole of creation.*

But there is a farther adaptation between the external and internal world. It is conceivable that every event might have fallen out according to the relation between cause arid effect, without there being any sequences in nature coming under human inspection. The causes of the effects in nature might all have been, supernatural, and consisted in the immediate volitions of Deity, or of angelic beings, or in physical powers beyond the reach of man's observation. In such a system, there would have been nothing contrary to man's intuitive principles, just as we hold that there is nothing inconsistent with them in the miracles recorded in Scripture. But as man is at present constituted, he could not in such a state of things have derived any knowledge from experience. The past could have thrown no 1 ight upon the future, nor could any steps have been taken for tlia attainment of good or the prevention of evil.

Man is placed in a system of things, in wliich aD the changes produced in the objects that surround him occur & wording to a relation constituted among the substances changed, In using this language, we mean to announce something more than the axiom, that every effect has a cause. To this

principle there can be no exceptions, at any time or place. The miraculous interpositions recorded in Scripture are not inconsistent with this fundamental axiom, for they are the effects of the will of God as the cause. But in speaking of the TOiblo universe, as all connected together by the relation of cause and effect, wo enunciate the farther truth, that every existing phenomenon (the miracles oj Scripture being always ^regarded as exceptions,

* Bco some remarks on the INTR&NAL PRINOIPUB OF OABSAWON, in Appendix IV.